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Extra parts included

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From an Original Picture by Hans Holbein

JANE the Queen

London, published by Harlow, Irphook & Lepard, Sept' 1855

THE
LIFE, DEATH, AND ACTIONS

OF
THE MOST CHAST, LEARNED, AND
RELIGIOUS LADY,

THE
LADY IANE GRAY,
DAUGHTER TO THE DUKE OF SUFFOLKE.

CONTAINING
FOVRE PRINCIPALL DISCOURSES,
WRITTEN WITH HER OWNE HANDS.

THE FIRST AN ADMONITION TO SUCH AS ARE WEAKE IN FAITH

THE SECOND A CATECHISME :

THE THIRD AN EXHORTATION TO HER SISTER :

AND THE LAST, HER WORDS AT HER DEATH.

MATH. 5. 8.

Blessed are the pure in heart, for they shall see God.

London . printed by *G. Eld*, for *Iohn Wright* : and are to be
sold at his shop without Newgate, at the signe
of the Bible 1615.

1840 reprint of original



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CONTAINING FOUER PRINCIPALL DISCOURSES WRITTEN WITH
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SOME worthy parcels or excellent Essayes of
the neuer-inough to be imitated vertues, of that
most admirable, wise, learned, and religious
Lady, the Ladie Iane Gray, Daughter to the
Duke of Suffolke, and vnfortunate wife of the
Lord Guildford Dudley, sonne to the duke of
Northumberland, comming in an old auncient
printed copie, vnto my hands as it were halfe
forgotten in the world, or like a curious monu-
ment whose well-carued figures, and rare archi-
tecture the dust and cobwebs had iniuriously
defaced: I could not, out of charitie and chris-

Engelich 56B9 Jan 22 Pickering 40/155

tian loue to a mirrour of such excellence, but with my best art and industry pollish and clense a perfection so noble, holy, and worthy all good mens imitations, and as it were to awaken the sleepe world from her fantasticke lethargie, to behold in that, which we call the weaker sexe a strength matchlesse and inuincible: a Saba that had so oft heard the wisdome of Solomon, that ten thousand of our Solomons may come now to be instructed at this Saba: briefly a Lady in all goodness so perfect, that whosoever could gaine but some part of her shadow, might haue inough in these latter dayes to boast and rauke themselues with the best that are called vertuous, so flatteringly are attributes cast vpon the liuing, and so maliciously slander vpon the dead.

To returne then to my discourse, you may by that which hath been formerly spoke of her birth and marriage, iudge the greatnesse of her bloud and place, both which were farre ouer shined by her vertues, as shall bee declared hereafter: she was born in England, and there brought vp in learning, and religion, with that prosperous and deuout painfullnesse, that as seede cast vpon the best and most fruitfullst ground she brought forth her increase in such aboundance of infinits,

that the least of her excellencies were impossible to bee circumscribed: for prooffe whereof, that euery iudgement may stand stedfast in the opinion of her perfection, I will here deliuer vnto you an Epistle of her owne penning, sent to a noble friend of hers in the Court of England, being in those daies of persecution fallen from the truth of Gods holy word for feare of the world, in which you shall find so much learning, charitie, and diuine readings, that by this one talent onely this princely eagle may be truely discouered how potent and vnmatchable the great substance of so rich a vertue is.

AN EPISTLE OF THE LADY IANE GRAYES TO A NOBLE FRIEND
OF HERS NEWLY FALNE FROM THE TRUTH.

So oft as I call to minde (deare friend and chosen Brother) the dreadfull and fearefull sayings of God, that he which layeth hold vpon the plow and looketh back againe, is not meet for the kingdome of heauen. And on the other side to remember the comfortable words of our Sauour Christ, to all those that forsaking themselues do follow him: I cannot but maruell at thee and lament thy case; that thou, which somtimes wert

the liuely member of Christ, but now the deformed impe of the diuell; sometimes the beautifull temple of God, but now the stinking and filthy kenell of Sathan; sometimes the vnspotted spouse of thy Sauour, but now the vnshamefast paramour of Antichrist, sometimes my faithfull brother, but now a stranger and apostate, yea sometimes my stout christian soldior, but now a cowardly runaway. So oft as I consider the threatnings and promises of the Diuine Justice to all those which faithfully loue him: I cannot but speake to thee, yea, rather cry out and exclaime against thee, thou seed of Sathan, and not of Juda, whom the diuell hath deceiued, the world hath beguiled, and desire of life hath subuerted, and made of a christian an infidell.

Wherefore hast thou taken vpon thee the Testament of the Lord in thy mouth? wherefore hast thou hitherto yeelded thy body to the fire, and to the bloody hands of cruell tyrants? wherefore hast thou instructed others to be strong in Christ, when thou thy selfe dost now so horribly abuse the testament and law of the Lord, when thou thy selfe preachedst (as it were not to steale) yet most abhominably stealest, not from men, but from God, and as a most hainous sacrilegious

robber, robbest Christ thy redeemer of his right in his members, thy body and thy soule; when thou thy selfe dost rather chuse to liue miserably (with shame) in this world, then to die gloriously and raigne in honor with Christ, to the end of all eternitie, in whom euen in death there is life beyond wish, beyond all expression: and when I say thou thy selfe art most weake, thou oughtest to show thy selfe most strong, for the strength of a fort is not knowne before the assault, but thou yeeldest (like a faint captaine) thy hold before any battry be brought against thee.

Oh wretched and vnhappy man what art thou but dust and ashes, and wilt thou resist thy maker, that formed and fashioned thee: wilt thou now forsake him that called thee from custome-gathering among the Romish Antichristians, to be an ambassador and messenger of his eternall word; he that first framed thee, and since thy creation and birth preserued thee, nourished thee, and kept thee, yea, and inspired thee with the spirit of knowledge (I cannot, I would I could say of grace) shall he not possesse thee, darest thou deliuer vp thy selfe to another, being not thine owne but his? how canst thou, hauing knowledge, or how darest thou neglect the law of

the Lord, and follow the vaine traditions of men? and whereas thou hast been a publique professor of his name, become now a defacer of his glorie. I will not refuse the true God, and worship the inuention of man, the golden calfe, the whore of Babylon, the Romish religion, the abhominable idol, the most wicked masse: wilt thou torment againe, rent and teare the most precious bodie of our Sauior Christ with thy bodily and fleshly teeth, without the breaking whereof vpon the crosse, our sins and transgressions, could els no way be redeemed? wilt thou take vpon thee to offer vp any sacrifice vnto God for our sinnes, considering that Christ offered vp himselfe (as S. Paul saith) vpon the Crosse, a liuely sacrifice once for all.

Can neither the punishment of the Israelites (which for their idolatry so oft they receiued) moue thee; neither the terrible threatnings of the ancient prophets stirre thee, nor the crosses of Gods own mouth feare thee to honor any other God then him? wilt thou so regard him that spared not his deare and onely sonne for thee, so diminishing, yea vtterly extinguishing his glory, that thou wilt attribute the praise and honor to idols, which haue mouths and speake

not, eyes and see not, eares and yet heare not, which shall perish with them that made them: what saith the prophet Baruck, where he reciteth the epistle of Ieremie, written to the captiue Jewes, did he not forewarne them that in Babylon they should see Gods of gold, siluer, wood, and stone, borne vpon mens sholders to cause a feare vpon the heathen? but be not you afraid of them (saith Ieremy) nor do as other doe: but when you see others worship them, say you in your hearts, it is thou (O Lord) that oughtest only to be worshipped: for as touching the timber of those Gods the carpenter framed them, and polished them, yea guilded they be and laid ouer with siluer and vaine things and cannot speake: he sheweth moreouer, the abuse of their deckings, how the priests tooke off their ornaments, and apparelled their women therewithall: how one holdeth a scepter, another a sword in his hand, and yet can they iudge in no matter, nor defend themselves, much lesse any other, from either hatred or murther, nor yet from gnawing wormes, dust, filth, or any other euill thing: these and such like words speaketh Ieremy vnto them, whereby he proueth them but vaine things, and no Gods, and at last hee concludeth thus; confounded bee those that worship them.

They were warned by Ieremie, and thou as Ieremie hast warned others, and art warned thy selfe by many Scriptures in many places.

God saith he is a iealous God, which will haue all honor, glory, and worship giuen to him onely. And Christ saith in the fourth of Luke, to Sathan which tempted him: euen to the same Sathan, the same Belzebub, the same Diuell which hath preuailed against thee: it is written (saith he) thou shalt honour the Lord thy God, and him onely shalt thou serue.

These and such like do prohibit thee, and all Christians to worship any other God then he which was before al worlds, and laid the foundations both of heauen and earth, and wilt thou honor a detestable idol inuented by the Popes of Rome, and the vncharitable colledge of politick Cardinals?

Christ offered vp himselfe once for all, and wilt thou offer him vp againe dayly at thy pleasure? but thou wilt say thou doest it for a good intent? Oh sinke of sinne! Oh child of perdition! canst thou dreame of any good entent therein, when thy conscience beareth thee witnes of the wrath of God promised against thee?

How did Saul, who for that hee disobayed the word of God for a good entent: was throwne from his worldly and temporal kingdome: shalt

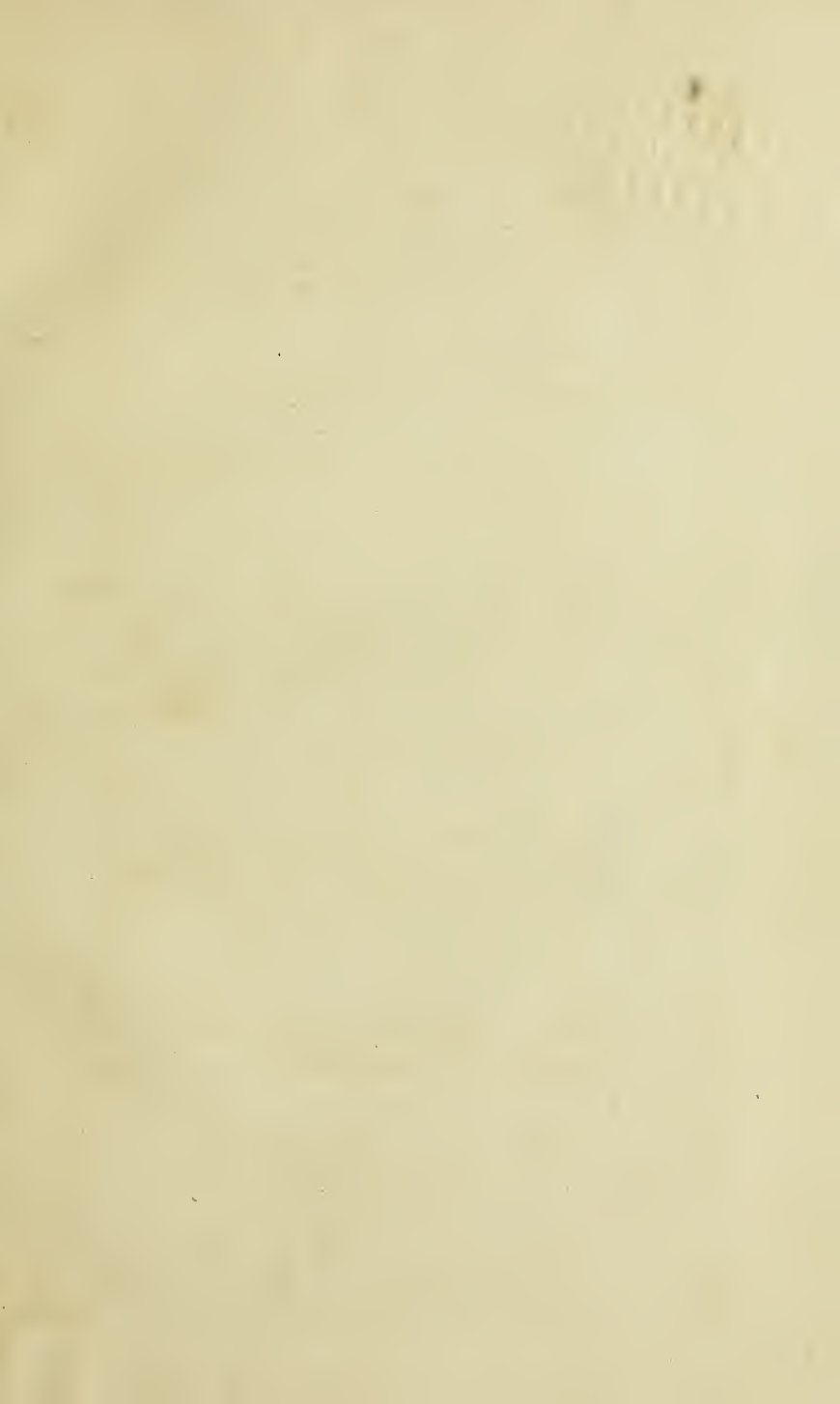
thou then which doest so deface Gods honour, and rob him of his right, inherit the eternall heauenly kingdome? wilt thou for a good entent pluck Christ out of heauen, and make his death voide, and deface the triumph of his crosse, offering him vp dayly? wilt thou either for feare of death, or hope of life, deny and refuse thy God, who enriched thy pouerty, healed thine infirmitie, and yeelded to this victory if thou wouldst haue kept it? doest thou not consider that the thryd of life hangeth vpon him that made thee, who can (as his will is) either twine it hard to last the longer, or vntwine it againe to breake the sooner? Doest thou not remember the saying of Daud, a notable king, which teacheth thee, a miserable wretch, in his 104 Psalme, where he saith, When thou takest away thy spirit (O Lord) from men, they dye, and are turned againe to their dust, but when thou lettest thy breath go forth, they shall be made and thou shalt renew the face of the earth.

Remember the saying of Christ in his Gospel, whosoeuer seeketh to saue his life shall loose it, but whosoeuer will loose it for my sake shall finde it: and in another place: Who so euer loueth father or mother aboue me, is not meet

for me, for he that will be my disciple, must forsake father and mother, and himself, and take vp his crosse and follow me: what crosse? the crosse of infamy and shame, of misery and pouerty, of affliction and persecution for his names sake.

Let the oft falling of those heauenly showers pierce thy stony heart, let the two edged sword of Gods holy word hew a sunder the knit-together sinewes of worldly respects, euen to the very marrow and life blood of thy carnall heart, that thou maist once againe forsake thy selfe, to imbrace Christ, and like as good subiects will not refuse to hazard all in the defence of their earthly and temporall gouernors, so fly not like a white lyuere milk-sop from the standard, whereby thy chiefe Captaine Christ hath placed thee in a noble aray of this life: *viriliter ago confortetur cor tuum et sustine dominium*, fight manfully, come life, come death, the quarrell is Gods, and vndoubtedly the victory is ours.

But thou wilt say I will not breake vnitie: what? not the vnity of Sathan and his members, not the vnity of darknes, the agreement of anti-christ, and his adherents? nay then thou deceiuest thy selfe with fond imaginations of such an vnitie





Jane Grey
QUEEN of ENGLAND
Proclaimed
on y^e 10 July, 1553.
Executed
on y^e 12 Feb, 1554.

as is amongst the enemies of Christ: were not the false prophets in an vnity: were not Iosephs brethren, Iacobs sons, in an vnity: were not the heathen as the Amelechites, the Pheresits and Iebusits in an vnitie? I keepe no order but looke rather to my matter: were not the Scribes and Pharisies in an vnitie: doth not King Dauid testifie, conueniunt in vnum aduersus Dominum, yea, theeues and murtherers, conspirators and traytors haue their vnitie.

Marke my deare friend (yea friend if thou beest not Gods enemy,) there is no vnitie but when Christ knitteth the knot amongst such as be his, yea bee you well assured that where his truth is resident, there it is verified, that he saith: Non veni mittere pacem in terram sed gladium, that is, Christ came to set one against another; the sonne against the father, the daughter against the mother: deceiue not thy selfe therefore with the glistring and glorious name of vnity, for anti-christ hath his vnity, yet not in deed, but in name, for the agreement of euill men is not an vnitie, but a conspiracie.

Thou hast heard some threatnings, some curses, and some admonishments of the Scriptures to those which loue themselues aboue Christ.

Thou hast heard also the sharp and biting words to those which deny him for loue of life, saith hee not, that hee which denieth mee before men, I will deny him before my Father which is in heauen: and to the same effect writeth S. Paul in the 6. to the Hebrewes, saying, it is impossible, that they which haue been once lightned, and haue tasted of the heauenly gift of grace, and beene made partakers of the Holy Ghost, and haue relished of the pure word of God, if they fall and slide away, it is impossible that they should bee renewed againe by repentance, crucifying againe to themselues the Son of God, and making him as it were a mocking-stock, or gaud of their fancies. And againe (saith he) if we shall willingly sin after we haue receiued the knowledge of the truth, there is no oblation left for sin, but the terrible expectation of iudgement and fire which shall deuour the aduersaries. Thus S. Paul writeth, and thus thou readest, and dost thou not quake and tremble? well, if these terrible and thundering alarums cannot stir thee to arise and cleaue vnto Christ, and forsake the world, yet let the sweet consolations and promises of the Scriptures: let the examples of Christ and his Apostles, both Martyrs and Con-

fessors, encourage thee to take faster hold by Christ. Harken what he saith againe in his holy Gospell; blessed are you when men reuile you, and persecute you for my sake, reioyce and bee glad, for great is your reward in heauen, for so persecuted they the Prophets before you.

Heare what Esay saith: feare not the curse of men, be not affraid of their blasphemies and reuilings, for wormes and mothes shall eat them vp cloath and wooll, but my righteousnesse shall endure for euer, and my sauing health from generation to generation: what art thou then (saith he) that fearest a mortall man, the child of a man, which fadeth away as doth the flower, and forgettest the Lord that made thee, that spread out the heauens like a curtaine, and laid the foundations of the earth, so sure, that they can not be remooued: I am the Lord thy God, which maketh the sea to rage, and to be still, who is the Lord of hoasts; I shall put my word in thy mouth, and defend thee with the turning of a hand. And our Sauour Christ saith to his disciples: they shall accuse you, and bring you before the princes and rulers for my name sake, and some of you they shal persecute and kill: but feare you not (saith he) neither care you not

what you shall say, for it is my spirit that speaketh in you, the hand of the highest shall defend you, for the haire of your heads are numbred, and none of them shall perish. I haue laid vp treasure for you (saith he) where no theefe can steale, nor moth corrupt, and happy are you if you endure to the end. Feare not them (saith Christ) which haue power ouer the body onely, but feare him that hath power both ouer the body and the soule; the world loueth her owne, and if you were of the world the world would loue you, but you are mine, and therefore the world doth hate you.

Let these and such like consolations out of the Scriptures, strengthen you to God-ward: let not the examples of holie men and women go out of your mind, as that of Daniel, and the rest of the prophets; of the three children of Eleazarus, that constant father; the Machabees children, that of Peter, Paul, Stephen, and other Apostles and holy martyrs, in the beginning and infancy of the Church; as of good Simeon Arch-bishop of Seloma and Zetrophone, with infinite others, vnder Sapores the king of the Persians and Indians, who contemned all torments deuised by the tyrants for their Sauours sake.

Returne, returne againe for honour and mercies sake into the way of Christ Jesus, and as becommeth a faithfull souldiour, put on that armor which S. Paul teacheth to be most necessary for a Christian man, and aboue all thinges, take to you the shield of faith.

And be you most deuoutly prouoked by Christs owne example, to withstand the deuil, to forsake the world, and to become a true and faithfull member of his mysticall body, who spared not his owne flesh for our sinnes. Throw down thy selfe with the feare of his threatned vengeance for this so great and haynous offence of apostacy, and comfort your selfe on the other part with the mercy, blood, and promises of him that is ready to turne to you whensoever you turne to him: disdain not to come againe with the lost son, seeing you haue so wandred with him: be not ashamed to turn againe with him from the swill of strangers, to the delicates of the most benigne and louing father, acknowledging that you haue sinned against heauen and earth, against heauen by stayning his glorious name, and causing his most sincere and pure word to bee euill spoken of through you, against earth by offending your

so many weake bretheren to whom you haue been a stumbling block through your suddaine sliding.

Bee not ashamed to come againe with Mary, and to weep bitterly with Peter, not only with shedding of teares out of your bodily eyes but also pouring out the streames of your heart, to wash away, out of the sight of God, the filth and mire of your offensive fall, bee not ashamed to say with the publican, Lord be mercifull vnto mee a sinner: remember the horrible history of Iulian of old, and the lamentable case of Francis Spira of late, whose remembrance me thinketh should be yet so greene to your memory, that being a thing of our time, you should feare the like inconuenience, seeing that you are falne into the like offence. Last of all, let the liuely remembrance of the last day be alwaies before your eyes, remembring the terror that such shall bee in at that time, with the runnagates and fugitiues from Christ, which setting more by the world then by heauen, more by their life then by him that gaue them their life, more by the vanity of a painful breth, then the perfic assurance of eternal saluation, did shrink; yea, did cleane fall away from him that neuer forsooke them.

And contrariwise, the inestimable ioyes prepared for them, which feared no perill nor dreading death, haue manfullie fought, and victoriouslie tryumphed ouer all power of darknesse; ouer hell, death, and damnation, through their most redoubted Captaine IESVS CHRIST our Sauour, who euen now stretcheth out his armes to receiue you, ready to fall vppon your necke, and kisse you: and last of all, to feast you with the dainties and delicates of his owne most pretious blood, which vndoubtedly, if it might stand with his determinate purpose, hee would not let to shed againe, rather then you should be lost: to whom with the Father and the Holy Ghost, bee all honor, praise and glory euerlastingly. Amen.

Yours if you be Christs,

IANE GRAY.

Postscript.

Be constant, be constant, feare not for paine,
Christ hath deliuer'd thee, and heauen is thy gaine.

I. G.

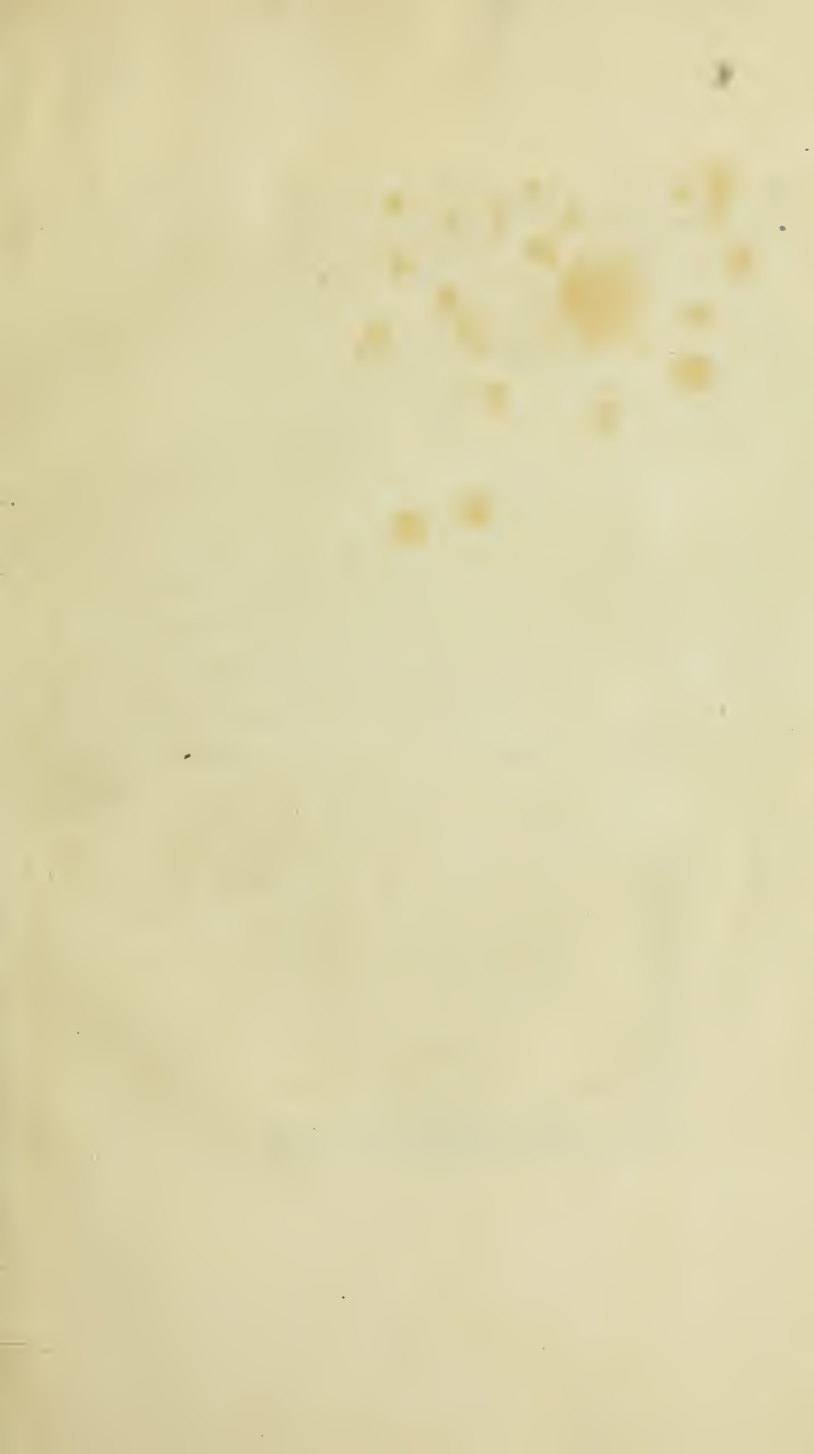
THUS hauing read her owne words, penned by her owne hand, and wayed well the depth and greatnesse of her most charitable devotion, her pregnant and rare knowledge in the Booke of God, her sweete ellocution in the scholler-like

connexture and marriage of the best words and phrases together: who can haue that possible dulnesse of spirit in him, as not to conclude and beleene that her birth, her education, and all the naturall inclinations of her own spirits were sutable and agreeing with that best goodnes, which (how sildome extant) yet is euer expected in all noble personages, for indeed gentry it selfe is but vertue, and all dignity added to gentry doth but as it were baptise it with a more renowned title of the most excellent vertue; in which stile this ladie might take a large boast, and instead of *Cæsars veni, vidi, vici*; of her may be said, she was noble, chast, and religious: but some (ouer curious to examine goodnesse) may reply vnto me, that her honour was her ancestors, and not the worke of her fundamentall institution, and therefore not altogether so glorious: that her sober and chast life was either a singular giuft from aboue, or a tormenting feare of the shame of this world, continually stird vp in her blood, through the discourse of readings or examples, and that her religion being traduc'd from the instructions of her first parents, and seconded by the learned admonitions of them of the same opinion: her minde, as it were, beeing

vtterly vnacquainted with any other contrary Argument, but euer soothed vp and fortiefied in one path onely, that it was no great worke either of maruaile or maistry, that she continued either so good, constant, or violent in the heate of her zealousnesse, whereas if shee had heard the continuall temptation of the aduersarie, and beene enforced to haue held a long battel with men, esteemed profound in a quite opposite opinion, or had beene burthened with the heauy and tyrannous yoake of authority, which by intollerable afflictions would haue not onely threatned the bending, but the breaking of her heart and bowels, if shee had not yeelded to the wil of their opinions, then for her brauely to haue held out such a weary siedge, and with a setled constancy to haue vndergon and triumphed in such a Christian warfare, had not only beene memorable, but rare, matchlesse, and renowned.

To let passe the two first suggestions, being sleight, and not worthy the labour of any serious pen, because no doubt ought to be made where there is a probable assurance: and to come to this last inference touching her temptations, being so great and heauy, that they came neare to the point of martyrdome: you shall vnderstand, that

after her most vnfortunate marriage, and the vtter defaiture almost of her name and honors; others ambitions hauing embarqued her into those rough waues, which of necessity must swallow her (as you may at large read in the whole story of our Chronicles) diners learned Romish Catholikes, and euen those which were of the best fame and reputation, were sent vnto her to dissuade her from that true profession of the Gospell, which from her cradle she had euer held, each striuing by art, by flattery, by threatnings, by promise of life, or what else might moouue most in the bosome of a weake woman, who should become master of so great and worthy a prize, but all their labours were bootlesse: for she had art to confound their art, wisdome to withstand their flatteries, resolution aboue their menaces, and such a true knowledge of life, that death was to her no other then a most familiar acquaintance: in the end a deep-read diuine called M. Feekenhams, then Chaplaine to Queene Mary, was sent vnto her about some foure dayes before her death, who had with her a long and tedious disputation, but as the rest found himselfe in all holy gifts so short of her excellence, that he acknowledged himselfe fitter to bee her disciple, then teacher:





JANE GRAY proclaimed Queen of England wife to the
Lord GILFORD DUDLEY. She was beheaded on Tower-hill
in London Februarie y^e 12. 1553. at 18 yeares of Age.

W.M. sculp

and therevpon humbly besought her to deliuer vnto him some briefe summe of her faith, which hee might hereafter keepe, and as a faithfull witnessse publish to the world; to which shee willingly condescended, and bad him boldly question her in what points of religion so euer it pleased him, and she would giue her faithfull and beleeuing answer, such as shee would euer bee ready to seale with her dearest blood: the summe of which conference you shall heare read as it was written with her own hand, and her name subscribed therevnto, as followeth.

A CONFERENCE. DIALOGUE-WISE HELD BETWEENE THE LADY IANE DUDLEY AND M. FECKENHAM, FOURE DAYES BEFORE HER DEATH, TOUCHING HER FAITH AND RELIGION.

Feck. WHAT thing is required in a Christian?

Iane. To beleue in God the Father, in God the Sonne, in God the Holy Ghost, three persons and one God.

Feck. Is there nothing else required in a Christian, but to beleue in God?

Iane. Yes: We must beleue in him, wee must loue him, with all our heart, with all our soule, and all our minde, and our neighbour as our selfe.

Feck. Why then faith iustifieth not, nor saueth not?

Iane. Yes, verily, faith (as S. Paul saith) onely iustifieth.

Feck. Why S. Paul saith, if I haue all the faith of the world, without loue, it is nothing.

Iane. True it is, for how can I loue him I trust not, or how can I trust in him whom I loue not, faith and loue euer agree together, and yet loue is comprehended in faith.

Feck. How shall we loue our neighbour?

Iane. To loue our neighbour, is to feed the hungry, cloth the naked, and to giue drinke to the thirsty, and to do to him as we would doe to our selues.

Feck. Why then it is necessarie to saluation to doe good workes, and it is not sufficient to beleue?

Iane. I deny that I affirme that faith onely saueth: but it is meet for all Christians, in token that they follow their master Christ, to doe good works: yet may we not say, nor in any wise beleue, that they profit to saluation: for although we haue done all that we can, yet wee are vnprofitable seruants, and the faith we haue onely in Christs blood, and his merits saueth.

Feck. How many Sacraments are there?

Iane. Two: the one the Sacrament of Baptisme,
and the other the Sacrament of the Lords Supper.

Feck. No, there be seuen Sacraments.

Iane. By what Scripture finde you that?

Feck. Well wee will talke of that hereafter:
but what is signified by your two Sacraments.

Iane. By the Sacrament of Baptisme I am washed with water, and regenerated in the Spirit, and that washing is a token to mee that I am the child of God: the Sacrament of the Lords Supper is offered vnto me as a sure seale and testimonie, that I am, by the blood of Christ which hee shed for me on the crosse, made partaker of the euerlasting kingdome.

Feck. Why what doe you receiue in that bread, doe you not receiue the very body and bloud of Christ?

Iane. No surely, I doe not belecue so: I thinke at that Supper I receiue neither flesh nor bloud, but onely bread and wine, the which bread when it is broken, and the wine when it is drunke, putteth mee in minde how that for my sinnes the body of Christ was broken, and his bloud shed on the crosse, and with that bread and wine I receiue the benefits which came by

breaking of his body, and by the shedding of his blood on the crosse for my sinnes.

Feck. Why but (Madame) doth not Christ speake these words: take eate, this is my body: can you require any plainer words: doth he not say, that it is his body?

Iane. I grant he saith so; and so he saith likewise in other places, I am the vine, I am the doore, it being onely but a figuratiue speech: doth not S. Paul say that he calleth those things which are not as though they were: God forbid, that I should say that I eate the very naturall body and blood of Christ: for then either I should plucke away my redemption, or confesse there were two bodies, or two Christs: two bodies, the one body was tormented on the crosse, and then if they did eate another body, how absurd: againe, if his body was eaten really, then it was not broken vp on the crosse, or if it were broken vpon the crosse (as it is doubtlesse) then it was not eaten of his Disciples.

Feck. Why is it not as possible that Christ by his power could make his body both to be eaten and broken, as to bee borne of a woman without the seed of man, and as to walk on the sea hauing a body, and other such like myracles which he wrought by his power onely.

Iane. Yes, verily, if God would haue done at his last supper a myracle, he might haue done so: but I say he minded nor intended no worke or myracle, but onely to breake his bodie, and shed his bloud on the crosse for our sinnes: but I beseech you answere me to this one question; where was Christ when he said: take eate, this is my body: was not he at the table, when he said so hee was at that time aliue, and suffered not till the next day? Well, what tooke hee but bread? and what broke hee but bread? and what gaue hee but bread? looke what hee tooke hee brake, and looke what hee brake hee gaue, and looke what hee gaue that did they eate, and yet all this while hee himselfe was at supper before his Disciples, or else they were deceiued.

Feck. You ground your faith vpon such authors as say and vnsay, both with a breath, and not vpon the Church, to whom you ought to giue credit.

Iane. No, I ground my faith vpon Gods word, and not vpon the Church: for if the Church bee a good Church, the faith of the Church must bee tryed by Gods word, and not Gods word by the Church: neither yet my faith: shall I beleeuue the Church because of antiquitie? or shall I giue credit to that

Church which taketh away from mee a full halfe part of the Lords Supper, and will not lay-man receiue it in both kinds, but the priests only themselues, which thing if they deny to vs part, they deny us part of our saluation: and I say that it is an euil and no good Church, and not the spouse of Christ, but the spouse of the diuell, which altereth the Lords Supper, and both taketh from it, and addeth to it: to that Church I say God wil adde plagues, and from that Church will he take their part out of the Book of Life: you may learne of S. Paul, how hee did administer it to the Corinthians in both kindes, which since your Church refuseth, shall I beleene it, God forbid.

Feck. That was done by the wisdom of the Church, and to a most good intent to auoid an heresie, which then sprung in it.

Iane. O but the Church must not alter Gods wil and ordinances for the colour or glosse of a good intent, it was the error of King Saul, and he not onely reaped a curse, but perished thereby as it is euident in the Holy Scriptures.

To this M. Feckenham gaue me a long, tedious, yet eloquent reply, vsing many strong and logicall perswasions, to compell me to haue leaned to their Church, but my faith had armed

my resolution to withstand any assault that words could then vse against mee: of many other articles of religion we reasoned, but these formerly rehearsed were the chiefest and most effectual.

Subscribed

IANE DUDLEY.

THIS catechising argument between the Lady Iane and M. Fakenham was held in the Tower publiquely, before diuers worthy and noble personages, in all which shee bore her selfe with such a modest humility, yet so honourably stout in all thinges, which either concerned her God and her religion, that shee rauisht and stole vnto her, all the hearts of her auditory, while M. Fakenham lost much of that good opinion of his learning, which formerly for a long time he had enjoyed: insomuch, that finding his own weaknes and his much disability to refell her truths with his scholastical fallacies hee grew into a little choller, and vsed vnto her some immodest speeches most vnsuitable for his grauity, to which only her smiles and pacience gaue answere, and amongst the rest comming to take his leaue of her, hee said, Madam, I am sorry for you and your obstinacy, and now I am assured you and I shall neuer meete againe. It is most true sir that

wee shall neuer meet againe except God turne your heart, for I stand vndoubtedly assured that vnlesse you repent and turne to God, you are in a sad and desperate case, and I pray to God in the bowells of his merey to send you his holy spirit for hee hath giuen you his great giuft of vtterance, if it please him to open the eyes of your heart to his truth, but at these wordes he rudely departed without further answer, while the Saintlike Lady withdrew herselfe into her priuate bedchamber, where shee bestowed herselfe in most deuout prayer, till the night before her death, at what time shee took a faire new Testament in Greek, on which after shee had read a while, offering to close vp the book shee found in the end thereof some few leaues of cleane paper vnwritten, which as it were awakening and incyting her zeale to some good and charitable office, shee took penne and inke and in those wast leaues wrote a most godly and learned exhortation, which as soone as shee had finished it, shee closed vp the booke and deliuered it to her seruant to beare vnto her sister the Lady Katherine, as the last token of her loue and remembrance, which was with great diligence performed. The tenor of the exhortation was this which followeth :

AN EXHORTATION WRITTEN BY LADY IANE DUDLEY, THE NIGHT BEFORE HER DEATH IN THE END OF THE NEW TESTAMENT, IN GREEKE, WHICH SHEE SENT TO HER SISTER, THE LADY KATHERINE GRAY.

I HAVE heere sent you (my deare sister Katherine) a booke, which although it be not outwardly trimmed with gold, or the curious imbroderie of the artful'st needles, yet inwardly it is more worth then all the precious mynes which the vast world can boast of: it is the booke (my only best and best loued sister) of the law of the Lord: it is the Testament and last will, which hee bequeathed vnto vs wretches and wretched sinners, which shall leade you to the path of eternall ioy: and if you with a good minde reade it, and with an earnest desire follow it, no doubt it shall bring you to an immortall and euerlasting life: it will teach you to liue, and learne you to dye: it shall win you more, and endow you with greater felicitite, then you should haue gained by the possession of our wofull fathers lands: for as if God had prospered him, you should haue inherited his honors and manors, so if you apply diligently this booke, seeking to direct your life according to the rule of the same, you shall be

an inheritor of such riches, as neither the couetous shall withdraw from you, neither the theefe shall steale, neither yet the moathes corrupt: desire with David (my best sister) to vnderstand the law of the Lord your God, liue still to dye, that you by death may purchase eternall life, and trust not that the tendernesse of your age shall lengthen your life: for vnto God, when hee calleth, all howers, times and seasons are alike, and blessed are they whose lampes are furnished when he commeth, for as soone will the Lord be glorified in the yong as in the old.

My good sister once more againe let mee entreat thee to learne to dye; deny the world, defie the diuell, and despise the flesh, and delight your selfe onely in the Lord: be penitent for your sinnes, and yet despayre not: be strong in faith, yet presume not, and desire with S. Paul, to bee dissolued, and to be with Christ, with whom, euen in death there is life.

Be like the good seruant, and euen at midnight be waking, least when death commeth and stealeth vpon you, like a theefe in the night, you be with the seruants of darknes found sleeping, and least for lack of oyle you be found like the fiue foolish virgins, or like him that had not on the wedding

garment, and then you be cast into darknes, or banisht from the marriage: reioyce in Christ, as I trust you doe, and seeing you haue the name of a christian, as neare as you can follow the steps, and be a true imitator of your master Christ Jesus, and take vp your crosse, lay your sinnes on his back, and alwaies imbrace him.

Now as touching my death, reioyce as I doe (my dearest sister) that I shall be deliuered of this corruption, and put on incorruption: for I am assured that I shall, for loosing of a mortall life, winne one that is immortall, ioyfull and euerlasting: the which I pray GOD grant you in his most blessed hower, and send you his all-sauing grace to liue in his feare, and to dye in the true Christian Faith: from which in Gods name I exhort you that you neuer swarue, neither so hope of life, nor feare of death: for if you will deny his truth, to giue length to a weary and corrupt breath, God himselfe will deny you, and by vengeance make short what you by your soules losse would prolong: but if you will cleaue to him, hee will stretch forth your dayes to an vncircumscribed comfort, and to his owne glorie: to the which glorie God bring mee now, and you hereafter, when it shall please him to call you:

farewell once againe (my beloued sister) and put your onely trust in God who onely must help you. Amen.

Your louing Sister.

IANE DUDLEY.

AFTER the Lady Iane had finished this exhortation to her sister, and sent it away by her seruant, there came vnto her two Bishops and other learned Doctors, who likewise held with her more than two howers conference, struing with all their powers to haue drawne her to haue dyed in the obedience of their Church and fellowship, but found themselues infinitely deceiued: for her faith beeing built vpon the rock of Christ, was by no worldly perswation or comfort to bee either moued or shaken, so that after the expence of time and the losse of much speach, they left her, (as they sayd) a lost and forsaken member, but shee, as before, prayed for them, and with a most charitable patience endured their worst censures.

The next day she was called downe to goe to the place of execution, to which shee had prepared her selfe with more diligence then either the

malice of her aduersaries could desire or the vigilance of any officer for the discharge of his duty expect, and being come downe and deliuered into the hands of the Sheriffes, they might behold in her a countenance so grauely settled with all modest and comely resolution, that not the least hayre or mote either of feare or grieffe could be perceiued to proceed either out of her speech or motions, but like a demure body, going to bee vnited to her hearts best and longest beloued: so shewed she forth all the beames of a well mixt and tempered alacrity, rather instructing patience how it should suffer, than being by patience any way able to indure the trauell of so greuous a iourney, with this blessed and modest boldnes of spirit vndaunted and vnaltered, she went towards the scaffold, till whether through the mallice of some great aduersary or the indiscretion of the officers (but the latter is more credible,) shee incountred vpon the way (as shee went) the headlesse trunk of her new dead Lord and Husband the Lord Guilford Dudley, at that instant returning from the scaffold to the Tower to bee buried, this spectacle a litle startled her, and many teares were seene to descend and

fall vpon her cheekes, which her silence and great heart soone dryed, and beeing now come vpon the scaffold, after reuerence done to the Lordes and others in Commission, (turning her selfe round about to the people) shee spake these wordes as followeth.

THE LADY IANE DUDLEY'S WORDS VPON THE SCAFFOLD
BEFORE HER DEATH.

MY Lordes, and you good Christian people, which come to see me dye, I am vnder a law, and by that law (as a neuer erring Judge) I am condemned to dye, not for any thing I haue offended the Queens Maiesty, for I will wash my hands guiltles thereof, and deliuer to my God a soule as pure from such trespas, as innocence from iniustice, but onely for that I consented to the thing which I was enforced vnto, constraint making the law belecue I did that which I neuer vnderstood: notwithstanding, I haue offended almighty God in that I haue followed ouer-much the lust of mine owne flesh and the

pleasures of this wretched world, neither haue I liued according to the knowledge that God hath giuen me, for which cause God hath appoynted vnto me this kind of death, and that most worthily, according to my deserts how bee it I thanke him hartily that hee hath giuen me time to repent my sinnes heere in this world, and to reconcile my selfe to my redeemer, whom my former vanities haue in a great measure displeased. Wherefore (my Lords, and all you good christian people) I must earnestly desire you all to pray with me and for mee whilst I am yet aliue, that God of his infinite goodnesse and mercy, will forgiue mee my sinnes how numberlesse and grieuous soeuer against him: and I beseech you all to beare mee witnesse that I heere dye a true christian woman, professing and auouching from my soule that I trust to be saued by the blood, passion, and merits of Jesus Christ my Sauour onely, and by none other meanes, casting farre behinde mee all the workes and merits of mine owne actions, as things so farre short of the true dutie I owe, that I quake to thinke how much they may stand vp against me. And now I pray you all pray for mee, and with

me, and at those words she repeated the Psalm of Miserere mei: which done, she said: Lord saue my soule which now I commend into thy hands, and so with all meeknesse of spirit, and a saint-like patience, she prepared her selfe to the blocke.

FINIS.

